The caingin clearing is a man's job. Sometimes the women may be weeding an old caingin nearby. During the clearing and burning the cultivators from the lowland barrios live at their caingins in temporary shelters. Often they go to their caingins on Monday bringing sufficient food to last till Saturday when they return to the barrio. 241 [462]

Caingin Crops

Caingins are planted at the start of the rainy season in April or May and continuing to July. One caingin above Dolog was planted with rice as early as February while other nearby caingins were planted as late as August. Rice and corn are planted in hills with a dibble stick (gahok). A hole is made in the ground with the point of the dibble stick and as much rice as one can hold between the thumb and first or second finger is put in the hills that are separated about the distance of one handspan. Seed corn is planted four or five kernels to a hill and is mainly a woman's job, although the men may help. Several caingins were observed, however, in which the rice had been sowed broadcast. [462] [463]

The two major caingin crops are rice and corn; abaca is probably the most important associated plant. Other minor crops are camotes, ubi (Dioscorea esculenta Linn.); balanghoy (cassava: Manihot utilissima Pohl); bananas and tahores beans (tapilan phaseolus multiflorus Wild). The rice varieties planted are: Capayo (Capayong);

243

After the paddies are flooded, they are permitted to dry for one or two days. Any standing water is drained for the farmers state if the paddies are sowed when flooded a beetle (amawikan) eats the seed corn. The first plowing of the paddies, bongkag, is followed by their harrowing. The second plowing, okay, is done in the opposite direction the field was first plowed. The paddy is again harrowed. The third and final plowing, todling, makes the furrows in which the seed corn is planted. The furrows are about 2 feet apart. Furrows are made closer together than in the regular non-irrigated cornfields because the corn stalks do not grow so large in the paddies.

In some of the paddies which have a very clayey soil the land is not plowed and harrowed before the seed corn is planted. Furrows are made only where corn is to be planted; the rest of the paddy remains uncultivated. In Dolog the pay for a day's plowing is one basket of unhusked corn or three guntas of seed corn, specially selected for planting. [465]

412 •
171

The Philippine plow is a rather crude implement made entirely of wood except for the iron share--the so-called "square" type with a horizontal foot, curved handle, short sheath, strongly curved beam, and single mould board. (See Plate XXIV.)[1] Both Jagor and Kroeber suggest that the Philippine plow is of Spanish origin. However, the same plow type is found in Java, Bali, and the Celebes as well as in China and Japan while there is

1 [See p 329 cat. 412 or 116 -- Analyst]

20: Hart E-5 (1951) 1954 OA1 Philippines Central Bi[illegible] an OA14

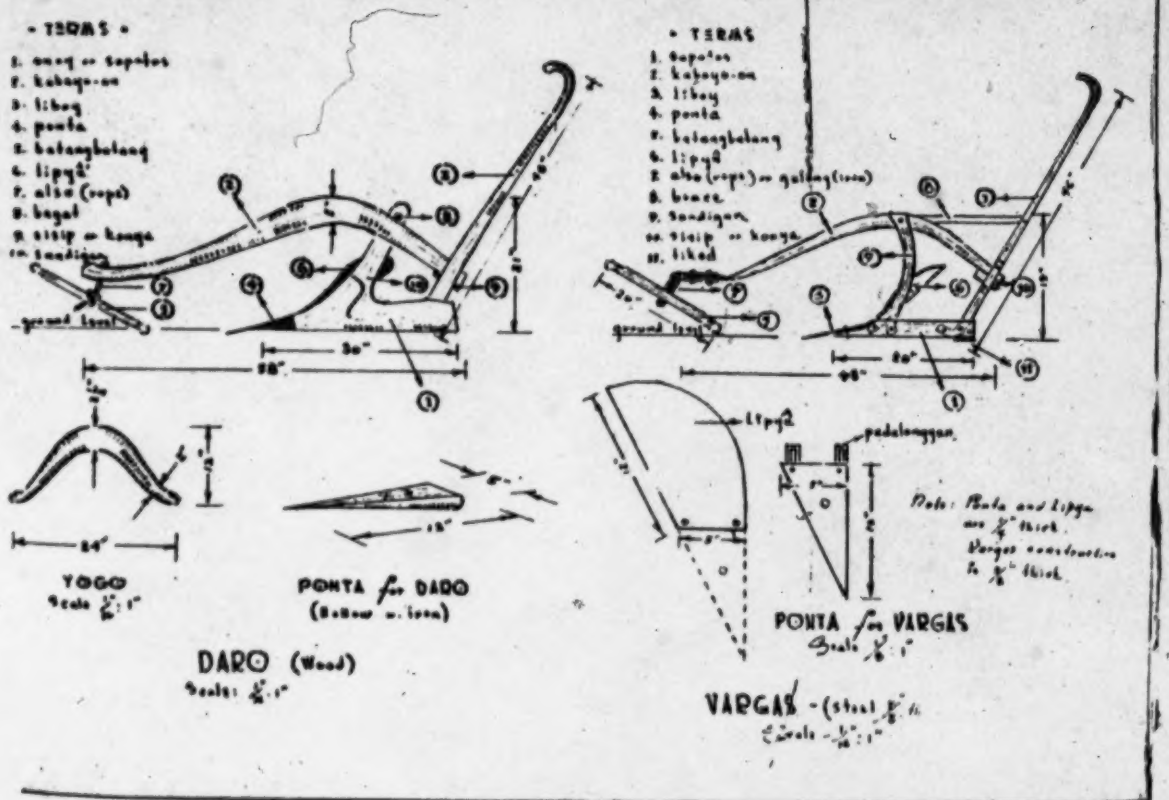


PLATE XXIV

p 329

42

412
171

nothing like it in Spain. Birket-Smith thinks that Leser is "probably right when he ascribes it [plow] to Chinese influence."[37]

The plow in Caticugan is called daro, less frequently tokod. Except for the iron share (punta or lita) the plow is made by the farmer. Molave wood (Vitex parviflora Juss.) is the most desirable since it neither rots as quickly as other woods on exposure nor splinters easily.[38] The share for the plow is purchased in the poblacion and the top portion is hollow so it can be wedged onto the wooden support (onay or sapates) of the plow. An occasional farmer had an all-iron plow called Vargas. The Vargas plow was not sold in Siaton poblacion stores and only a few were seen in Caticugan.

492

A wooden yoke (yogo) for the carabao is made from a yoke-shaped limb that takes considerable time to find in the forests. The yoke is placed over the carabao's neck and its two ends are attached by ropes to the plow. The farmer guides the carabao by a rope tied to a small coconut-shell button or rattan ring in the animal's septum.

---

[37]Kaj Birket-Smith, The Rice Cultivation and Rice-Harvest Feast of the Bontoc Igorot. København, Dan. Hist. Filol. Medd. 32, No. 8, 1952, p. 12.

[38]Molave timber is well-known in the Philippines for its excellent qualities and is of the same family (Verbenaceae) as teak. Molave is said "Rather difficult to split...extremely durable even when in contact with the ground..." Tamesis and Aguilar, op. cit., p. 40.

412

The harrow (pakalas) is a simple but cleverly made bamboo implement. (See Plate XXV.)[1] A number of short bamboo poles (go-od) are joined together by two sticks (tohog). The go-od are cut so the branches growing from them become the harrow's teeth (sapsap). When the paddies are harrowed the farmer may stand on the harrow or weight it down with large clods and stones.

Corn Planting and Associated Practices

243

Methods of selecting seed corn (tingas) in Caticugan are quite backward. Instead of selecting corn ears from hills having strong vigorous stalks with a greater number of ears than other plants, neither broken, leaning, nor weak, the barriofolk select their seed corn from their household store. "Selection [of seed corn] can never be done effectively in a pile of corn ears or grains."[39] Various criteria, however, are used by the barriofolk in selecting seed corn. Large, healthy-appearing ears that have not been eaten by the weevil (bokbok) are chosen. The "eye" (the end of the kernel embedded in the cob) of the grain is examined. If the "eye" is black the kernel is not used for planting; kernels with "glittery" tops are considered good seed corn. Usually the kernels are taken from the middle portion of the cob only. If corn is to be planted in soil that is not considered sufficiently moist the seed may be soaked first overnight. However, this is not a common practice.

---

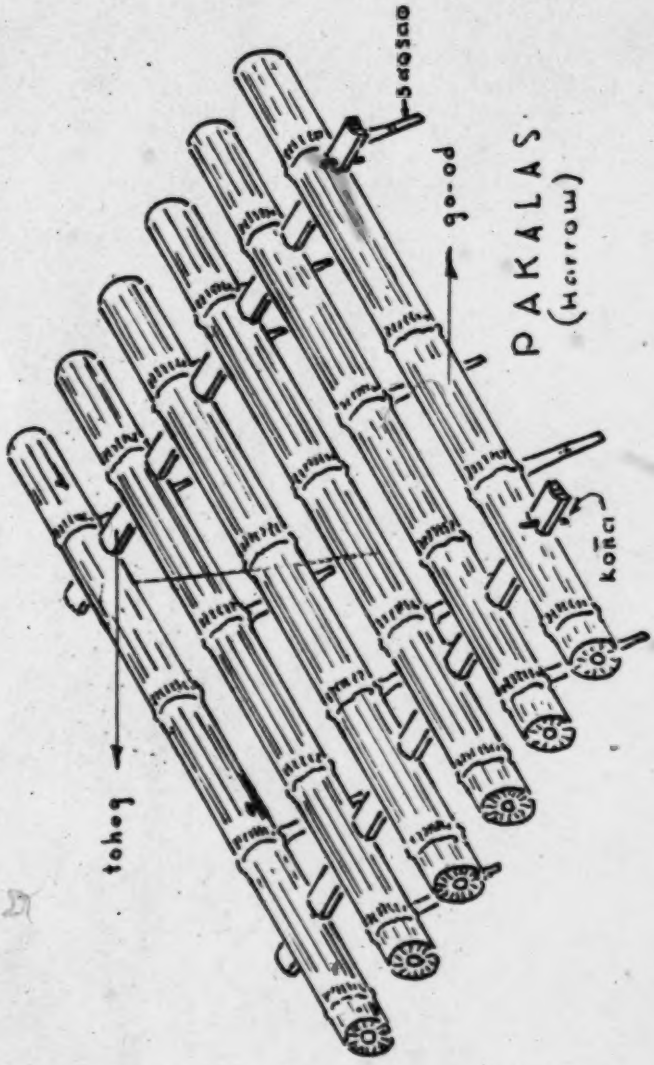
[39]Uichanco and Sacay, op. cit., I, pp. 120-3.

1[See p. 332, cat. 412—Analyst]

332

412

PLATE XIV



and the roots deep, as with balyakag and bolot, the men usually obtain the corms. Now and then one sees two or three men with broad-pointed iron-tipped digging sticks (sakal) set off for the hills. 222 [412].

In digging for igao one looks for a place where a plant has withered and died. The sakal is pushed gently into the opening in the earth at the base of the plant to see if there is a root; since the roots are shallow, they are easily obtained. Once the root has been uncovered, it is stuck through with a stick that serves as a handle; juice from the leaves and the corm makes the skin itch if contact occurs. There are no associated beliefs connected with igao because "it is easy to dig, always shallow in the earth."

Preparation of the igao corm takes considerable time; this is one reason why it is utilized only during food shortages. The root is first sliced into chips that are dried until they become brittle. The dried chips are pounded to powder in the rice mortar. This flour is strained through abaca cloth, dampened and repounded until it "is like wet cotton." One woman said the damp igao flour should be "pounded continuously for two hours"; if not adequately processed one becomes dizzy from eating igao porridge. A few women in Caticugan had stored small amounts of igao flour. 252 [251]

tied to the house posts and the pig's trough is usually in the silong. In a few cases the silong was enclosed with a loosely woven bamboo grill. Many houses have small porches, most of them roofed, with bamboo benches; a few potted plants grow on the porch and the corn or rice grinders (galingan) are often kept there. (See Plates LIX and LX.)[1]

342

[352
353]

Two types of grinders are made from a grey granite. One is used to grind corn into meal (bugos mais) and the other to make flour rice for rice cakes (hinka).[9] Corn or rice kernels are dropped into the hole at the top of the grinder and ground between the teeth of the lower part of the mill. These grinders are gradually disappearing; most barriofolk take their corn (rarely rice) to the kerosene machine mills in the poblacion. I saw one corn grinder abandoned near a residence; the owner said she discarded it because their corn was ground in the poblacion.

412
178
252

Another device often seen in barrio dwellings is the kagoran that is used to shred coconut. The meat is rubbed against the iron shredder and collected below in a dish. Shredded coconut is mixed with a little water and squeezed by hand to make "coconut milk" used in preparing rice cakes and other foods. (See Plate LXI.)[2]

412
252

---

[9] The same type of corn grinder is used by the Magahats. Oracion, op. cit., p. 85, Plate 56, illustrates the galingan (as also called by Magahats) for grinding corn. The Magahats evidently do not have the rice grinder used in Caticugan

1 (See p. 661 ff, cat. 412 or 116 -- Analyst)
2 (this plate is missing -- Analyst)

20: Hart E-5 (1951) 1954 OAI Philippines
Central Bisayan OA14

D 661

• STONE GALINGAN •
(Isometric Projection)
Scale: 1/2" = 6"

Page 652

413

342
787
777

on it; two days later the owner returns. If he is able to separate the vine, without a break, in two parts the site is a favorable one.[20]

Another method of selecting a house site is to mark a square on the ground on the proposed site. A cross and as many stones as there are members in the family are put inside this square. If some of the stones are missing the next morning this is an unfavorable omen. One family in Talo-ot repeated this method three times until finally the same number of stones were at the base of the cross as were put there the evening before. The spirits appear to be amenable to persistence and doggedness on the part of humans.

CONSTRUCTION OF THE DWELLING

332
412

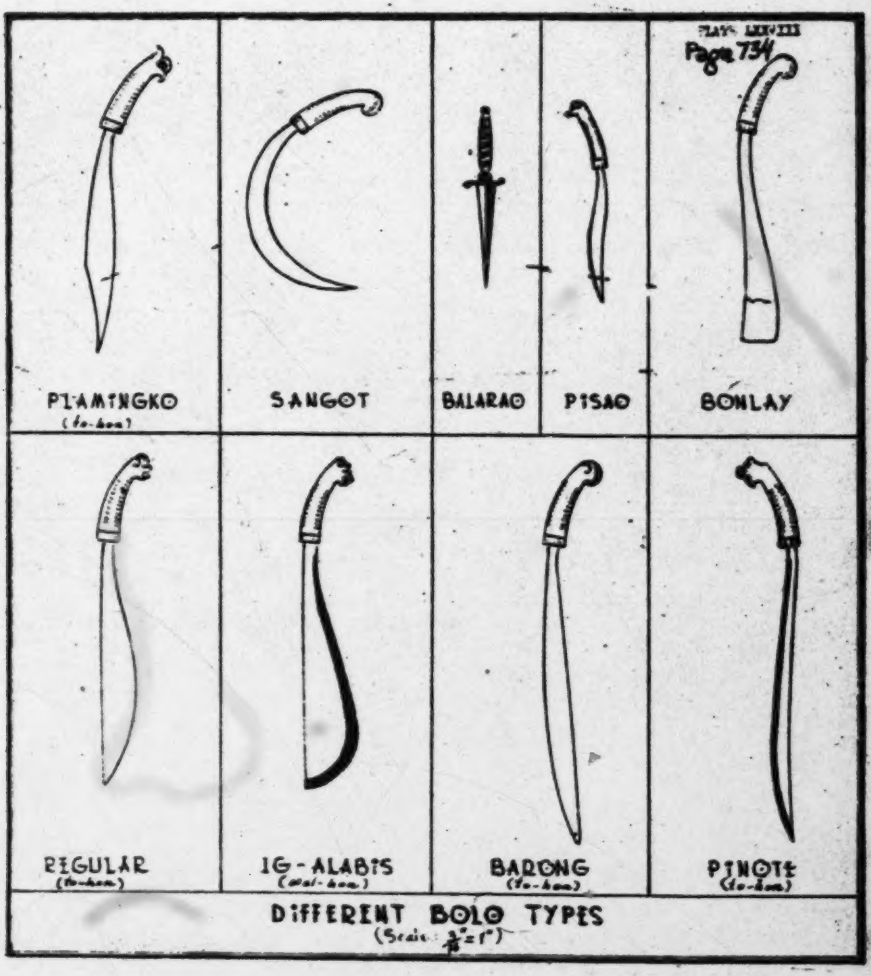
The first step in the actual construction of a new dwelling is to dig the post holes. A blunt iron-pointed digging stick (gabok) is used to loosen the dirt that is scooped out of the hole with one's hands or a coconut shell. When the hole becomes so deep that it is difficult to reach the bottom the songsong is employed. The songsong is a sturdy bamboo whose end is split in many places; when pounded into the loose dirt these ends flare outward and the earth is packed inside. The songsong is then withdrawn from the hole and the dirt shaken out.

---

[20] Oracion, op. cit., pp. 21-2. The same method of locating the four post holes, as described by the balisa, is also used by the Magahats; however, it does not appear to have any supernatural purpose.

412

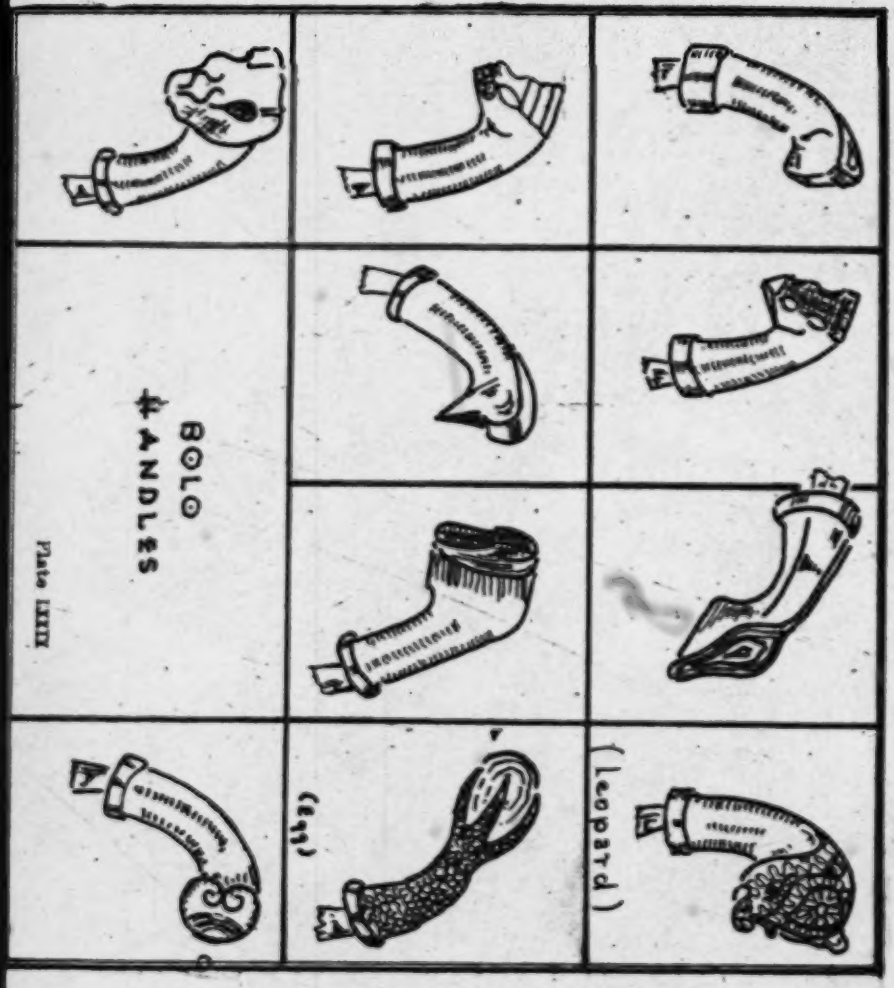
PLATE LXXVIII
Page 734



DIFFERENT BOLO TYPES
(Scale: $\frac{1}{8}$"=1")

P. 734

20: Hart E-5 (1951) 1954 OA1 Philippines
Central Bisayan OA14



531
412

P. 735

736
531
412

20: Hart E-5 (1951) 1954 OA1 Philippines
Central Bisayan OA14

P. 736

Men buy iron bolo blades in the poblacion or Dumaguete and make their own wooden handles. The only decorative wood carving found in Caticugan occurs on the ends of bolo handles. When the owners were asked what animal the carved head on the handle represented, they usually did not know. Most of the carved figures are quite similar in style. (See Plates LXXIXand LXXX.)[1]

412 ●
138
322
531

These carved heads on bolo handles in Caticugan may possibly derive from a modified version of the mythical Garuda of ancient Indian folklore and art. The Garuda figure probably was diffused to the Philippines from Indo-China or Indonesia during the ascendancy of Hindu empires in this area, e.g., Champa and Sri-Vishaya.

531
177
412

Krieger writes:

> The art of metal work, as well as decorative motifs based on the lotus flower and other Hindu cult representations, are characteristic of influence from India [in the Philippines].[21]

Dwellings still exist in Panay that have carved exterior decorations showing Hindu influence.[22] Beyer writes: "The most cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design."[23] Magahats also carve heads of animals on their bolo handles that are quite similar to those of Caticugan.[24] It is my impression that carved bolo handles are found in most parts of the Philippines.

---

[21] Herbert W. Krieger, Peoples of the Philippines. War Background Studies No. 4. Washington, Smithsonian Institute, November 13, 1942, p. 30.

[22] A number of archaeological finds in the Visayas indicate Hindu influence in the area. For example, a small bronze image of the Hindu god Siva was found in Mactan, off Cebu, that probably dates from the time of the Madjapahit empire. Beyer, op. cit., p. 361.

1 [See p. 735 ff, cat. 531 or 412 -- Analyst]

[pp. 738 + 739 are missing -- Analyst]

740

The barriofolk are quite unaware of the possibility that their Garuda-like carved bolo handles may symbolize Hindu influence in their cultural heritage. It is curious that only bolo handles are selected; none of the other weapons or personal equipment is carved for decorative purposes. Perhaps the explanation lies in the importance attached to a man's bolo in pre-Hispanic Philippines.

Various household articles are made by the barriofolk of Caticugan. Long pieces of bamboo are hollowed and used to carry water from the springs and river to the houses. Spoons and dippers of coconut shell are fixed with rattan to bamboo handles. A few young men made ukeleles from local woods, buying only the gut strings. I never saw parents make toys for their children.

SUMMARY

The meager barrio handicrafts in Caticugan are in a state of decline. Abaca cloth is woven less frequently than in the immediate past and certain types of weaving and fabrics have disappeared. Most barriofolk consider abaca a poor substitute for cotton garments; imported used American clothing is changing the people's mode of dress. Self-sufficiency of the barriofolk in pottery has been lost; today nearly all of them depend on pottery wares produced in Dumaguete. Bamboo drinking cups, plates and eating

---

[23] Benitez, op. cit., pp. 21-2.

[24] Oracion, op. cit., p. 40.